To all People upon the face of the EARTH.

BLeſſed is the ear which heareth, and the heart which receiveth, but wo to that Land, People or Soul which hateth or deſpiſeth the reproof of the Lord, for that Land, People or ſoul ſhall receive double judgement from the hand of the living God; *take heed* therefore *how you hear*, and alwayes ſtand in the fear of God attending unto the thing which you ſhal hear, ſeeing every embaſſage of God is for the tryal of his creature man unto whomſoever the word is ſent, and remember the words of *Job* the ſervant of the Lord God, who ſaid *I have feared all my works, for that I know thou ſpareſt not him which offendeth thee*; Remember ye likewiſe the righteouſneſſe & loving kindneſſe of God in all his viſitations, and weigh within your ſelves why this or that thing is happened and come unto you, and take heed of that churliſh ſpirit of *Nabal* which denied *Davids* Meſſenger, take heed of ſhutting eyes, and ſtopping ears, and turn not backwards in ſcorn, deſpight, rage or envie againſt the meſſage of God, and eſpecially watch againſt that ſubtle ſpirit of deceit which hearkeneth with the ear of the Serpent, *and gives ſmooth and placable anſwers, but holdeth the poyſon of Aſps under the tongue, or a ſlaying inſtrument under a long robe*; becauſe that for theſe things (I give teſtimony in the life and power of the Word of the Lord God) double judgement from the dreadful God will come in heaps upon the back of ſuch a people or ſoul, [to wit] judgement for the firſt evil act, and judgement for the deſpight of the reprehenſion of that his firſt wicked Act, and the laſt being the greateſt wickedneſſe, ſhall aſſuredly have the greateſt and moſt grievous judgement. Beware alſo of the impudency of the harlot which *wiped her lips*, and ſaid *What evil have I done?* Remember how King *David* kicked not againſt the

parable of *Nathan*, but being guilty within himself received and bore the weight of the judgement upon him, and repented and humbled himself before the Lord God, and therefore was accepted of him. Moreover when *Satan* contended with the *Archangel* concerning the body of *Moses*, he rendred him not rayling accusation, but said *The Lord rebuke thee, O Satan the Lord rebuke thee*; Remember these things O ye servants of God, and how in like manner the Lord Jesus did bear the contradictions of sinners, and the approbrious rebukes & ignominies of the vile sons of men, and lastly resigned unto the death of the crosse, judged as a Transgressor, in whose mouth guile was never found, all which Scriptures were dispenced & registered for our edification & learning, & not to be hindred nor hid from any one *The reprehensions of the righteous* (saith *Solomon*) *are like apples of gold upon pictures of silver*, which ought to be embraced and most dearly loved from the knowledge of the cause, the end, and consequently the value of them. 1. The Cause, *which is the love of God towards his Seed in man*, to which purpose said the spirit, *Whom I love I rebuke and chasten*, be zealous therefore and repent. 2. The end, which is *the salvation of the Soul* through the way of God, as said *Solomon*, *Turn you at my reproof, and behold I will pour out my Spirit upon you, and make known my wayes unto you.* 3. The value, which is of *the peace of perpetuity*, which shall endure when the World shall vanish as smoke in the ayr, and therefore when reprehension cometh, take heed that you do not rise (in obstinacy, murmuration, perverseness or rebellion) to fly in the face of him which brings you the reproof of the Lord, for of a truth God is arisen to correct the wayes of the sons of men, whose wayes have been their own wayes for many generations past, the Christians for the greatest part of them professing Christ, yet living and walking contrary to the Life and Doctrine of *Christ*, as likewise the *Jewes* to the life and propheses of the Prophets, and also the rest of the Gentiles without the knowledge of God in the World, and therefore the Lord God through many rebukes and chastizements will teach them of his wayes, yea the narrow strait way and path of his righteousnesse, he will teach them, which loves his chastizements and reprehensions; But take you heed that you enter not into the way of presumption without the immediate Word of God, for such who reprehend others whilest the beam stands in their own eye, shall not be a good savour unto

to God neither in themſelves, nor in the Flock of Chriſt, nor likewiſe in them which periſh, neither ſhal their words accompliſh another end, if not this principally upon their own heads, (to wit) in how much they judge another, they themſelves being guilty of the ſame thing, or of the like in the ſelf-ſame nature, do ſtand inexcuſable in the preſence of the Lord God; Hear ye this O all ye Judges throughout the earth, which do judge, but not like the Judges appointed of God in the ancient times; for ye caſt ſtones at others whileſt you your ſelves are alſo ſinners, and you condemn others for tranſgreſſion, whileſt your ſelves do ſtand alſo guilty of tranſgreſſion, whence your judgement of others ariſeth from the degenerate humane will, which is alienated from the judgement which proceedeth from the life of the *Immanuel* of God, in which neither fraud, deceit nor tranſgreſſion is found, which is the clear and *limpid* eye without beam or moat therein, which ſeeth even unto the root of a matter, whence a cauſe is judged righteouſly according to the juſt evidence which gives the anſwer of righteouſneſſe to the witneſſe of God in all, and ſo that judgement remains juſtified in the record of the Lord God, *who ſearcheth the hearts and trieth the reins* of all. Therefore O all ye Emperours, Kings and Princes throughout the circle of the earth, be ye very careful to exalt in the Tribunal of Judgement, by the power which God hath committed into your hands as a ſtewardſhip, ſuch (in your Kingdoms, Countreys, Provinces and Territories) as the Spirit of the Lord requireth that you ſhould mount in the ſeat of Tribunal to Judge and regulate amongſt the people, foraſmuch as *the day of the Lord of hoſts is at hand, wherein he will exalt Judges as at the firſt, and Councellers as at the beginning*, and behold until then the whole world ſhall be as *a ponderous iron bowl running down a moſt ſmooth hill, which cannot find place to firm or fix it ſelf until it is rouled from the top to the moſt bottom part thereof*; for the only cauſe that God wil reveal himſelf in more glory in theſe the latter dayes, than ever hath been manifeſted throughout all precedent generations, to the end that he may have more infinite glory among men than ever he hath had (in earth in all ages paſt) in the pure conſciences of the people, where he will have the *Regencie*, *Supremacie* and *Dominion* over all the powers of darkneſſe in the world, and by mighty power will make it be known that no carnal power can reſtrain nor hinder him of his *Regencie* by his light in the conſcience, neither will he that

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there shal ever be another *Lord* or *King*, which shal be able to reign there since that is his own Seat, and whosoever seeketh to exalt himself above the Lord God in the consciences of the people, he is *Lucifer*, and God will cast him down to the bottom part of infamy, and even as he did unto proud *Haman*, so will he do unto him, and there shall be no more remembrance of good of him, but shal be as a noysom stink unto all succedent generations, and his seed shall be droven from the Throne like the dust of the Summer threshing flour with a strong east wind; But unto him which dreadeth the Name of the Lord and obeyeth his voice in the Truth [doing the work of Equity and Justice to all without respect of persons, walking meekly and humbly before his God] the Lord Almighty will inlarge his Dominion, and make his habitation a Palace of blessedness, and his Seed shall possesse the Throne, and all following generations shall blesse his Government, his peace shall never wither, neither shal his joy be rent from his brest, for God will be his infinite Salvation. *Amen.*

By the light in the conscience which convinceth of all sin, God will judge the secrets of all hearts, which is the measure of his grace given unto each man to profit himself withal, and therefore they all ought to walk in all manner of life and holy conversation, as also in the sentences of their judgements of others, according to the same light, the which otherwise will be the condemnation of all which disobey it, whether in word or in act, or in judgment, and by it they shall remain everlastingly without any excuse before the Lord God.

Written in Rome *by the suffering Servant of God,*

JOHN.

To

To the Seed of the Lord God throughout the Earth, endeared and holy Salutation.

ALL the true Seed of Promiſe ought to ſpring up and grow godly, to grow into the true and Living Image of God, like God, that ſo it may be known to be the true Seed ſeparated from the chaff in this the day of the Lord, wherein the wind of his Spirit is paſſing through the whole Earth to purge unto himſelf a clean and ſanctified floor, from which due conſideration, it behoveth all Kings, Nobles, and Rulers of whatſoever degree or quality they are, together with all peoples and Common-wealths in the whole World to make a ſtrict and narrow enquiry to find out, thereby to have a ſencible and feeling underſtanding (in the Spirit) of the nature of God, that they may all enter into the ſame life & nature and be known to be the true Seed of the true God, and be eſtabliſhed by him (according to his promiſe from of old,) as his people and Inheritance for ever and ever more.

The nature of God from eternity hath been Holy, Merciful, Patient, Liberal in all good, full of Love, Wiſdome, Power, Peace, Joy, Glory and Life, all comprized in the *Light*, in which he is only known, by any ſence of Seeing, Hearing, Feeling, Taſting, or Smelling, which naturally are the *five ſences* wherewith he hath endued his creature man to have an underſtanding of the creatures natural, as they are created for his ſervice and uſe, that he thereby might learn through them all in the Light, the Spiritual ſence perſeverance and underſtanding of the Lord his God and Creator, who to the natural and carnal part of mans mind is neither ſenced nor perceived in the leaſt degree, ſo that although he hath heard by the report of others, or ſpoken with his proper tongue the holy qualities and properties of the nature of God, Nevertheleſſe ſo ſpeaking or hearing his Speech, and hearing in himſelf is but as *Jeremiah* the Prophet ſaith, *though they ſay God liveth ſurely they ſwear falſely.* Yea and if *Job* ſaid (of whom God himſelf told Satan, that he was a man *fearing God and eſchewing evil*) *I have heard of thee by the hearing*

hearing of the ear, but now mine eye seeth t'ee, wherefore I abhor my self, and repent in dust and ashes, much less hath the natural man (the Imaginations of whose heart being of the Image of Satan that wicked one, only evil continually) the true sence and understanding of God in his unregenerate mind, seeing also the holy Scriptures do testifie that to know God *is life eternal,* which only is the Covenant of God to the true Seed of holiness, and unto none other Seed but that which growes purely and naturally of the Spirit, in the Light into the Image of God in the pure and perfect qualities of his pure and perfect nature.

Now as God is but one, so it is but one thing which generateth and begetteth into his Image and nature, which one thing is the Light in the Conscience, the Principle, measure and talant of the grace of God which is given unto every man to profit withall, of which every man must render account of his Stewardship, and through improvement, or not improvement of his mind and soul in the same, both by thought word and deed shall be judged at the last day: For all men having a measure of the same (as *John* saith, *this is the true Light which lighteth all man-kind coming into the world*) they not being found profitable therein are left without excuse in judgement, and as the trees which cumbers the ground of the Lord shall be hewen down and cast into the fire unquenchable, for all the vain words of the worldly people (which say, *God give us his grace,*) are by the light in the Conscience, judged and condemned, *the light being the measure of Gods grace given unto them,* craving the thing which is already given them, but are found unprofitable in the same through the indisposedness of their hearts to adhere in a pure Spiritual and gracious union unto the light the grace of God given into their *inward parts,* which they (in duty towards God, and in respect also of their own poor souls) ought to turn their minds and hearts *within* into that grace and light *in their inward parts,* and no more be subject unto the Spirit of the World (who is Prince of the power of the ayre) which leads their hearts and minds from to *within* where the grace and Principle of the light is in the Conscience, to *without* in the world in all the affections, desires, delights and lusts thereof which drowns the soul in an everlasting Sea of perdition, and there, out of the light all sin is committed; but if the mind be stayed in the Light (which convinceth of all sin in the Conscience) there no sin is committed or acted,

acted, for to that soul the light is known to be the Almighty power of God in him, saving him to the utmost from every act of transgression, and so he is *born of God*, and as *John* saith *cannot sin*, because he is born of God, for in the light dwelling, he lives in the *power of God* which raignes over the World the flesh and the Devil; And herein truth reigns over all the worldly men which defame the truth, and asperse the Inhabitants in the Light, because some have gone out of the light, and entered into their lusts of the World the flesh and the Devil, for Christ was the light though *Peter* denied his Master, yet repented and lived in the light wherein he was a perfect man, I do not say that he was a perfect man out of the light, but every man in the light truly begotten, born and dwelling is perfect, and he was a Prophet, yea a true Prophet, to whom God said *thou shalt not eat bread nor drink water nor return the same way*, but he did eat bread and drink water in the place where God said thou shalt not, and returned the way which he was forbidden to return in, and therefore the Lord caused a Lyon to meet him which slew him upon the way. I might instance *Onesimus* and *David* and many more which went from the Principle which until then saved them from evil, and also when they repented entered into the light again, and there were preserved from the evil in which the world do live, not ceasing from sin in the enmity unto God the fountain of Light; but may sum up all in that state of *Adam* who was perfect in his day of *innocency* (which state was below that which is revealed *in the light of Gods present day*, which is the *quickning Spirit*, as *Paul* saith, *the first man Adam was made a living Soul, the second a quickning Spirit* yet going out from that whereunto he should have kept in, the Serpent gained his dominion over him, and so the curse came, but now the promise and Covenant of eternall wisdome being come to restore by the light into the second *Adams* life, which is a glory far exceeding that of the first, and many being entered thereinto according to the faithfulnesse of God working his own work in these the latter dayes, excludeth the Children and seed of reproach from the seat of Dominion, who glory, vaunt and strive joyfully to boast over the Innocent, because some have gone and departed from *the grace, the light and power of faith*, and joyned with them hand in hand in their nature of uncleanness, but little cause have they to reproach the just and Innocent, because of false brethren, or wandering

dering Starrs which have erred from their true courses, if rightly considering that such there were in the Apostles dayes, and yet they and many more (whom they gathered by the power of their Ministration of *Messiah* committed unto them) kept their perfect state in the light unto the end, finishing their glorious Testimonies for God; and now if all should fall expecting one single life in one single person, and he keep his state pure and perfect dwelling in the light as God is in the light, he even he would raign in the Dominion over all reproach, breaking the bow of Infamy and trampling on the assaults of Derision; but because God hath supported and saved more then Satan hath ensnared, his eternal Majesty of glory in his Saints by so much the more raigneth in the Heavenly holy Dominion over all the hosts of reproach. Moreover if they the reproachers and raisers of infamy on the truth and members which (in sanctity) do walk therein, did but see the colour of their own garments araying themselves with their own reproaches of the just, certainly if as aforesaid *Job* the holy Servant of God abhorred himself and repented in dust and ashes (in the just state of his integrity) having spoken things *too wonderful for him*, how much more would they loath their own hearts, their own tongues, their own voices, speeches and coverings with the fulnesse of an infinite hatred and detestation even for ever more, whose waters naturally are a stink, and have passage only through a sink of uncleanesse. Again, the light excludes all such from the joy and possession of the Kingdome, as *tempters* of the holy One of *Israel*, which would arise to say, *here to day I stand in the light, but yet on the morrow will go from the light for such an end, and having acquired it, the third day will repent and turn into the light again and so live pure to the end*, no such temper hath dwelling with God, nor is in fellowship with us his people called *Quakers*, for that is the *Judas* spirit and with the price must perish, even as that which sinneth in despight and contempt of the spirit and measure of grace received, which alwayes obeyed is able to save from all sin, and we knowing that all sin must have a greater judgement (one by one particularly) when pleasure is found partaked and enjoyed in sin, we fear, and warn every man [as oppertunity serves] to repent and turn from sin, to the light which is able to deliver from all transgression, in which no man can sin, but out of it all sin is committed and acted, and so we which dwell in the light

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in God where no ſin dwelleth, being born of God, *which birth ſinneth not* ſaith *John*, do deny all ſin which is of the Devil and the Actors thereof without reſpect of perſons, whereby the Lords Truth in us reigns over all reproaches of the World everlaſtingly, and equally ſtands as the condemnation of reproachers wrongfully of the innocent, ſo alſo of all ſuch who juſtly do give occaſion (through unrighteouſneſſe) to the World to hold them under an ignominious ſhame and approbrious contempt, likewiſe by the ſame teſtimony the faithfulneſſe of God is held forth unto many of us who is manifeſt unto us as a *Fuller* and a *Refiner* purifying his people in this the day wherein he is making up his Jewels; and all or whoſoever of the ſons of men which are brought unto this ſtate of purification from ſin, (being waſhed by the Fuller in the Fountain which is now ſet open for *Judah and Jeruſalem to bath and to waſh in*, and are purged from all the droſſe and Tin, yea and all the reprobate gold and ſilver, and by him made a new and pure lump) they even they (and none beſides them) do witneſſe the preparation unto godlineſſe, that is to ſay unto *god-likeneſſe*, unto the image and likeneſſe of God; and thus being prepared, then is the lump in faſhion, form and ſhape, next of all to be poliſhed and compleatly fitted, through the donation and gift of graces, qualifications and endowments of the vertue of the Life of God, which enters purely into a pure heart, even as new wine into a new bottle which containeth it without breaking, but elſe the ſhew of grace in an unregenerate, unprepared, unfitted and unſanctified corrupt heart, renders a man much more ſlimy and dawbed with the pollution of iniquity, and his profeſſion of ſanctity that which makes out his deceitful heart of hypocriſie.

Now it ought to be known in the Seed unto all mankind, and duely conſidered by them, that whereas men do act againſt the quickening and living motions and power of the light in the conſcience, thereby they murder and kill the Lamb of God, which is to ſay the immaculate meaſure of the life of the *Lamb* of God which taketh away the ſin of the World, who hath ſaid that *he is the light of the world*, therefore where the quickening motion of the holy light is quenched, and put out, there the meaſure and proportion of the imaculate Life of the *Lamb* is ſlain, ſo here the ſinner is guilty of murder, yea of the bloudſhed of the Covenant of God by which all men (which come to the inheritance of

Salvation are bought and purchaſed unto God, which is of his own infinite mercy only and alone wrought; for which cauſe of murder & bloodſhed, and the reſiſting of the fountain ſtreams of his infinite mercy, God Almighty (in the ſtrictneſſe of his ſevere judgements and righteouſneſſe) could have ſlain and cut off and made an utter deſolation of all men, Kings, Princes, Nobles, Prieſts and People upon the face of the whole Earth, and have laid all waſte and made it altogether void as it was before man or beaſt was created therein, which may give all men the knowledge and underſtanding of a meaſure of the feeling and true ſence of Gods infinite mercies, and thereby rend their hearts and make them cry out before the Lord God ſaying, *Ah Lord which ſeeſt ſecrets, and God of all mercies which tryeſt reins, what is the thing which we were doing? O, O what is the thing that we have already done? for mercy is not in our breſts, it hath wanted in our ſouls to have exercized it as thou art merciful*; For notwithſtanding the foregoing words, yet ſtill it is to be conſidered, that for the manifeſtation of the mercies of God to be over all his works, whilſt man was in the ſtate of bloudſhed of the juſt *Life* of the *Lamb* of God (which was the *Lamb ſlain from the foundation of the World*) it pleaſed God Almighty to reveal the Lamb of the Covenant of Redemption alive, through death to purchaſe his murdering and bloudy enemies unto himſelf, and ſo God in his wonderful mercy appears to be no mans enemy but every mans friend, who ſpake by his Prophet, ſaying, *As I live ſaith the Lord I have no pleaſure in the death of a ſinner*; and thus is it manifeſt, he himſelf (whilſt man in the bloud which he had dipped his hands, and wallowed himſelf wholly in) ſues and provides the way of mans reconciliation unto himſelf, even by the price and vertue of the bloud of his onely Son which was with him before the Worlds were; whoſoever therefore will be godly (that is to ſay) God like, or like to God, muſt be born of his Spirit of mercy, into his own true pure and holy Image of mercy even as he is merciful, and ſo to grow in the ſame Spirit of mercy, even in the life vertue and power thereof, that in ſtead of the enmity (of which there is no ſuch nature of cruelty in God) and ſeeking to recompence enemies with vengeance, and wrath, and cruelty, they muſt come to anſwer the motions of the ſpirit of mercy in it as required to the forſaking all intereſts of houſes and lands, wife and children, eaſe and delights, and ſummarily to lay

forth

forth the life as a ſubject expoſed to all ſufferings, even as the *Lord Jeſus* was, yea and laſtly *unto death*, ſo oughteth all to follow him in his ſteps, ſhewing the bowels of the mercies and everlaſting infinite compaſſions of God *through death it ſelf*, for the ſake of their enemies, even as well for ſuch as in the particular ſtands enemies unto them men, or him man, as all men in the corruption throughout the world univerſally are in the bloud-ſhed, and enmity againſt the Lord God their Creator; and whatſoever is not of this nature, life and practiſe, not only Forgiving Enemies, but alſo (as called in the compaſſions and bowels of Gods mercies) offering life to lay down for enemies, as Chriſt did *who was the expreſſe Image of the Father*, is not of the Image of God, nor is godly nor like unto the God of infinite mercy, whoſe mercies to the merciful are known to be over all his works, but the unmerciful which are in the enmity againſt men and againſt God, are in the image of the Devil whoſe life is in the curſe and cruelty, and conſequently as void of the mercy, have not in the mercy received the gift of the Spirit of prayer and ſupplication (which maketh the true interceſſion with the God of mercy) to receive mercy at the laſt day.

The Scriptures hold it in record, (*viz.*) *To know God is life Eternal*, and *John* the Apoſtle ſaid *that God is love*; So that whoſoever ſtands in enmity, knows not God but is a murderer, as it is written, *he which envyeth his brother is a murderer*; Now if the world which are in the Spirit of enmity and hatred, and cruel malice, do ſay that it was the commandment of God by his ſervant *Moſes*, *that he which ſhedeth mans blood, by man ſhall his blood be ſhed, and an Eye for an Eye, and a Tooth for a Tooth*, &c. To them I anſwer, which will confeſſe that Chriſt was the Son of God, and that he was with the Father before the Worlds were, he came out of the boſom of the Father, to ſhew forth the fulneſſe of the Fathers love, bringing an end unto *Moſes* and the ſeverity of judgement by the Law; and if they ſay that Chriſt is greater then *Moſes*, then is his Commandment greater alſo; ſo that though the Law ſtood in force until he came, who was the end of the Law, the ſame coming who was appointed to that purpoſe before the Worlds were, brought with him the more forcible Precept, and everlaſting commandment of *Love*, ſaying, *do unto all men, as you would that men ſhould do unto you*; This is the Law and the Prophets, and *love your enemies*, this is the

everlasting Commandment of love in the Gospel; so who are in the recompence of evil for evil, eye for eye, tooth for tooth, and blood for blood, they are out of the Gospel, and in the enmity to the *love everlasting*, in which the Commandment was given forth, and so are found transgressors against the Law and Commandment of the love of God, through obedience unto which God only comes to be known and the life eternal received. And if all men well considered, there was great cause why Christ gave this commandment of love, *to love enemies, to recompence good for evil, to pray for enemies, to blesse them that curse*, because (saith he) *you may be the children of your Father*, and because, else he could not be a true witnesse of the Father, neither could it stand, that he *came out of the bosome of the Father*, because *God is love*, which all men of the World in some degree or another (did they but honestly consider it) have constant experience thereof, inasmuch as they standing in the enmity, are a daily grief unto his Spirit, abusing his mercies, turning his Grace into wantonnesse, murdering the Holy, Pure, and Just principle of *Light* of the immatulate Lamb in them, as *David* in the Spirit said, *for thy sake are we killed all the day long*; yet though they crucifie the Son of God afresh, and puts him to open shame in streets, and market places, by Oaths, Cursing, Blasphemies, Lies, Dissimulations, Pride, Coveteousnesse, Envie, Wrath, Malice, Cruelty, and all manner of Devilishnes, Worldlinesse, and Bestiality, Nevertheless, he requites not man with evil for evil, with murder for murder, but with good for evil, so doth God unto man, though man requites God with evil for good, and thus urgeth his Spirit, and provokes his soul, yet God stirreth up his pits of love, and bowels of mercies, and giveth great mercies, and large, and exceeding copious benefits of the good things of the earth, and sometimes correcteth gently and in measure, and remembreth with love and mercies again, even until the hardnesse of mans heart will neither perceive his love, nor his mercies, nor his judgements, corrections and chastisements, but casts all utterly from him, that the Lord is forced to shew himself to be God in the last judgment, for that man will not accept of his Salvation; So there is no want of mercy and love in God, but mans enmity to God and men is the covenant (against the commandment of the *Law* of everlasting love) of his own eternal death and

destruction,

deſtruction, and ſo the Lord God is clear of every ſoul, which requites evil for evil, or evil for good, and loves not enemies, nor ſhews mercy to enemies, becauſe whilſt all were enemies God ſhewed mercy and good unto all, which man ſhould onely have reſpect unto, it being the life eternal, which was love before enmity was, and not unto the envy which entered in the fall to the drowning of worlds and multitudes of ſouls in the great and vaſt ſea of everlaſting perdition: So then this is further more doctrine, *That as they and onely they, which are in the Spirit of love towards friends and enemies without reſpect of perſons, are godly, or like God, and true Children, bearing the expreſſe image of the Father God Almighty, ſo they which are in the envy and malice towards friends or enemies rendering evil for evil, do bear the expreſſe image of their Father the Devil, who was a murderer from the beginning.*

Wherefore it behoveth all people to mind the ſeed of God to grow into it, that it mayſpring up and grow (as in a good ground) unto a tree overſhadowing the whole earth, whoſe leaves may be healthful, branches fruitful, fruits delightful and acceptable unto God; And that all may know the true ſeed what it is, I hereby ſhew that it is that ſecret and inward principle *in man* which is of the nature of God, which in him never conſented unto any evil, done, acted or thought by him, but ſtood in the Conſcience, denying, checking and reproving the unrighteous and unclean purpoſes of man, *this is the ſeed of the kingdom*, the ſeed of God, which is of the nature of God, who is an immortal, incomprehenſible and inviſible Spirit of Light; ſo the ſeed is a meaſure of the ſame incomprehenſible light in all men, into which they ought to grow, that it may grow in them with the anſwer of grace for grace, a gracious fulneſſe anſwering a gracious diligence, waiting and watching in the Light, in which onely fulneſſe is received, fulneſſe of the true judgement, fulneſſe of the holy fear and awefulneſſe, fulneſſe of hope, fulneſſe of faith, patience, content, vertue, and pure wiſdom, fulneſſe of the Spirit of prayer, thankſgiving and praiſes, together with all joy of the Holy Ghoſt, and every thing which gracious, heavenly and glorious is; But out of this all is darkneſſe, gloomineſſe, blackneſſe, and hideouſneſſe, even of all thickneſſe of obſcurity, there the way is filthy and the path is unclean in which all wickedneſſe is wrought, and there are all the conteſts in wrath and

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envy,

envy, fightings and uproars, law-ſuits and broiles, mockings and deriſions, and there every man ſeeks to be Lord, and to have the maſtery, and upper-hand, Dominion, rule and government, yet are not in that which can rule and govern their own luſts of uncleanneſs, and luſts of envy, and bloud-ſhed, and other evil concupiſcences of the world, the fleſh and the devil, and yet ſtill do luſt to have a good name, and to be ſpoken well of amongſt men, and there the wicked world do flatter one another and gives the high Titles of Honour, ſpeaking ſmoothly, yet hath a murdering ſword in the heart, and ſo cannot ſpeak Truth from the heart, and he which is in the blindneſſe and darkneſſe (not having received the pure ſpirit of a man which is full of light and knoweth the mind of a man) accepts that from the other as a good deed, and due ſacrifice, and ſo he is beguiled by his own black Spirit which daubeth with him in his brother, that is the deviliſh *S*pirit which flattereth and killeth, and wracketh one another, and is reſtleſſe in evil unto the end, but in the *ſeed of God* which is pure, plain, and true, all is peaceable, quiet, ſtill, loving, patient, temperate, humble, merciful and faithful, holding and keeping the peace and joy of the Lord God (from whom the ſeed of the Kingdom and light of the life and glory of God comes) for ever and evermore, and in it there is no fightings, nor envies, nor blood-ſhed, nor luſts of the world, fleſh, or the Devil, but all is as in Heaven, the converſation in Heaven, the works in the daily vocations and labours done as to God in Heaven; for in the light the book of wonders and the glory of God ſtands alwaies open, and there the excellency of the glory and power of God is read, through all the righteous and juſt works of every mans hands, ſo that *the Plow and the Harrow, the ſeed and the ground, the cattel and the driver, the Clother, the Fuller, the Weaver, the Shoemaker, the Spinſter, Kniter, Laundreſſe* and others, their inſtruments and work preacheth unto them a brightneſs of glory of the heavenly wiſdom, as all is wrought and done with the mind in the light; ſo here *the knowledge of God covers the earth as waters cover the Seas*, according to the promiſe of God; the ſoul and the whole mind is covered and wrapped up in the Spirit, in the Light which reveals the treaſure in the earthen veſſels, *which giveth the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, and thus the mind and ſoul comes to grow natural in the life,

life, power, and running refreshing word of the living Lord God, and it drops from his mouth as naturally as rain from the full clouds of water, and as the rivers do rise from the Sea and returns again into the belly of her vast Ocean, and here to live in the body is one, or to lay down the body to the dust from whence it came is even the same, for the soul is united to the Father, and can say *I and my Father are one*, whereby the pleasure in the body is to bear as the Father beareth, to suffer in the Spirit as the Father suffereth, who suffers in every mans unjust afflictions and burthens: Oh what might I say of a soul which dwelleth in the light? If I should speak of visions and revelations, the world in darkness would mock me, or if I should speak of raptures and ravishments in the eternal bosom of infinite glory, joy and consolation, their vailed, thick and grosse hearts could not receive me, who can onely judge with the judgement of their own sense in the dark places, and measure with their own measure; therefore wanting my ballance could not give me full weight, and wanting my bushel could not give me just measure; And therefore as *David* said, *come and see what the Lord hath done for my soul*, I may rather say to all, *come and try the path*, enter within this door and hear the melody, see and taste the banquet of all rarities, smell the odours of all perfumes of delightsome scent, feel the pleasures of the Lambs marriage bed, and behold the King of glory sitting in his Majesty, for this is the sevenfold portion of the Saints in this life, and sevenfolded more will it be in this seed and light of the life and glory of God going out of the body. Where now is the carnal man which can tell of his pleasures, delights, and joyes in earthly things, and will not this joy of the children of God confound him in his utterance, whose delight is but in dirt and filthinesse? Where is the wise man of the world, which hath his wisdom to flourish in the freshest and most glorious shew and representation, and cannot I say unto him, thou hast a little grain, a little secret seed in thee which measures all thy wisdom, comprehends it as carnal, and judgeth it as a breath of vanity and flash of folly, and doth not him which lives in the splendor of the light, which knows the bounds of the darkness and barrs of the clouds thereof, measure thee as the tenth part of the drop of a bucket in the hollow of his hand? Surely yea, and is hid from thee as

that

that which is wrapt up in the third heavens, sealed from thy sight for ever, and here the glory is Gods, the praise is the Kings who ruleth on high, and no man hath glory to himself, but God is all in all for ever, even so Amen.

And sent thence the 8. *of the* 10. *month* 1660.

Written in Rome *Prison of Madmen, by the Servant of God.*

JOHN.

THE END.

LONDON,
Printed for *Thomas Simmons*, at the sign of the *Bull* and *Mouth* near *Aldersgate*, 1661.

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